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WEEKLY REVIEW.

—The festivities of the week are interrupted by a diabolical attempt to destroy a well-known family of Bombay by a present of poisoned cakes. The present was shared with two other families, and death has entered three families instead of one. Particulars will be found in our Epitome.

—At a public meeting in the Town Hall, on Tuesday, the Bishop of Bombay in the Chair, some addresses were made and several thousand rupees subscribed on behalf of the sufferers in Khandeish and Nassick. The total loss by the floods there is estimated at Rs. 1,30,000, but Goverment is helping by tuccavi loans and remission of taxes.

—We notice that the Rev. Dr. Seelye of Amherst College, U. S., has arrived in Calcutta. He was to give an address last Saturday evening concerning Japan and China, lately visited by him.

—We are glad to hear that the work among the Sutnamees of the Raepore province is prospering. The Rev. Mr. Lohr has lately baptized 17 adults of that class. He is in great want of colleagues, and also of funds. There are 7 schools in the Mission. Mr. Frank, formerly of that Mission, is now labouring among the German immigrants of Australia.

—We have been asked by a missionary our opinion as to the desirableness of encouraging Native Christians to use Native tunes in worship, instead of our Western hymn-tunes. We are quite in favour of it. The Native tunes have a great charm for the Natives, and very few of our Western tunes ever obtain the same power over their feelings that their own do. But it is not everybody that is competent to select the tunes or to teach them; some pains must be taken in the matter. Some tunes will be excluded by their associations; though we agree with Wesley that the devil ought not to have a monopoly of good music. Whatever is good belongs to the Master by divine right, and may be redeemed from its evil associations. Still, we should avoid stumbling-blocks.

—The home papers tell us of a gentleman, a retired Indian, to whose house in Surrey a telegram was brought, but who happened to have no change; the boy, faithful to his trust, would not give up the message without payment; the *gentleman* thereupon struck the boy, knocked him down, rendering him insensible, and took the message from him. The gentleman was summoned for the assault and fined £2, with 18*s*. costs. This gentle person was no other than Mr. Arthur Crawford, our late Commissioner, who for so many years ruled Bombay, and at whose beck so many delighted to wait. The present is one of the least of the scandalous things done by him, but it shows how little respect the man has for an example of honourable fidelity, and how miserably he is governed by the pettiest of passions.

—There has been another terrible disaster by fire. Last year there was the conflagration at Paris and the burning of Chicago, and this year there has been the great fire at Yeddo, and now we have telegraphic intelligence of the destruction of the business part of Boston, U. S., by a fire which broke out on Saturday last and was not arrested till Monday, when it had destroyed 1,000 granite stores and property to the amount of 80 millions of dollars.

—Some Parsee gentleman replied the other day to a summons that had been sent him, "I am busy with some kings and cannot come." Bombay is full of kings. We remember reading in the Arabian Nights, in our youth, of a certain city from every gate of which on a certain day, was descried, in quick succession, an approaching king accompanied by his army. Our kings have kindly left their armies at home, contenting themselves with detachments. We have Rajahs, Nawabs, Maharajahs, Begums, Jams, Raos, Thakoors, Chiefs, Prime Ministers, to say nothing of European magnates. We believe that there has never been such an assemblage of Native Rajahs in Bombay before. Owing to the facilities afforded by the Railways, the Maharajah of Travancore from Cape Comorin, and the sovereigns of Gwalior and Rewah and other states of Northern India, are able to attend the Governor General's Durbar here. What it all means we do not exactly know, but doubt not that it has some significance. Would that we might show these Native princes something better than earthly pomp and splendour! Is there not among us a greater than Solomon, of whose wisdom the Queen of Sheba carried back such a report, even the Prince of the kings of the earth, who is to inherit all nations, and who is with his people even unto the end of the world? But the manifestation of Christ is limited by the poor faith of his people. When the Son of Man cometh shall he find faith on the earth?—There is nothing delights the Natives of Bombay so much as to see these Rajahs dashing through the streets with their escorts and retainers. Familiarity would perhaps induce a different feeling; but the visits are sufficiently rare to allow of the upspringing of a little enthusiasm when the occasion presents itself.

—The Daily Press evidently aims to be ubiquitous. It outstrips the great powers of the earth in establishing communications with Central Africa, and it manages to turn inside out those institutions in London where vice and poverty are at the mercy of petty despotism or false stewardship. There is no saying whereto this may grow. A reporter of the *New York Tribune* lately conceived it his duty to feign himself mad, and thus get himself shut up in an insane asylum, in order that he might report upon the treatment to which lunatics were subjected. Here is an account of the matter given by the *Independent*:

"A reporter simulated violent insanity. He was a good actor, and deceived two respectable physicians, who, even according to the *Tribune's* showing, made a careful examination of his case. He was taken by his uncle to Bloomingdale on a legal commitment, and put in the ward for violent patients, that very place where he belonged, according to his own pretences and the reports of those who had attended him. But things there did not suit him. There was no chair in his sleeping-cell, no nail on the wall or knob on the door—in short, no conveniences for suicide or murder. The floor had been recently scrubbed and, he thinks, was damp; a transom over the door was open, and let the air on him as he slept; there was a strong smell of chloride of lime; and somebody screamed during the night, just as he had a night or two before at the hotel. The food was not served in courses, and there was no soup; attendants put off patients who requested extra favours by telling them to ask the doctor. Chewing was allowed, but no smoking; and we presume matches also are interdicted. After four days, as he seemed peaceable, he was removed to another ward, where he makes no complaint of the treatment he received, and after a week of confinement he was sued out by legal process. Although the *Tribune* tries hard to show the contrary, the reporter's own story proves that, with some exceptions, the institution is respectably managed."

A correspondent has sent us the MS. of a lecture on *Indian Reformers* read by him before a local Improvement Society. We content ourselves with an extract from it:

"Some of you will say, And have we no Patriotism? But, dear friends, how can you have it when your attempts for the improvement of your country are confined only to English fashions of dress, to mutton-chops and beefsteaks, brandy and champagne? I do not say that you should not have *some* of these luxuries if you can afford to have them, but the mere possession of them does not entitle you to the name of Patriots. Patriotism is something deeper and nobler. The slavish imitation of English manners and customs, though most of them are, no doubt, well worthy of imitation, is more a disgrace to us than an honour. I would particularly advise you to copy the English in their bold adherence to principle. They are, no doubt, proud and attached to their own institutions, but they have such a manly sense of truth and honour that when they are once convinced of their own error they generally do not hesitate to abandon it, no matter what sacrifice they may have to make for it: you know how nobly they acted in the movement for the abolition of slavery: how they have often bled for the preservation of liberty of conscience. Their zeal for religion is most praiseworthy. For the sake of religion they have endured much suffering. The religion which they now profess was not originally their own, but they got it from us Asiatics, and they have adhered to it as they find it so useful. It has changed them from naked savages into the civilized nation that they are at present. English civilization is peculiarly a Christian civilization; its supreme moral purity and grandeur are the effects of the rich Christian element that it possesses. And, my dear friends, I, as a Patriot, would recommend you, as the lovers of this country, to adopt Christianity as our national religion. Without it we cannot and shall not rise to the height of moral greatness that the English have reached.

"It might not be irrelevant to add, as most of us are students, that the language of the Bible (at

least the English Bible) is most beautiful; and if we want to express our thoughts in simple, manly and eloquent language we can do no better than study the English Bible. It is a cyclopædia of literature; it furnishes illustrations of every variety of composition. Nothing can equal the prophecies of Isaiah in the sublimity of their imagery or grandeur of diction; the Psalms in pathos, or the Gospels in their artless charm of narration. It is impossible for one who has diligently studied the Bible to express himself in an ineffective style. But one peculiarity of the Bible, in which it differs from all other writings and rises above them all, is that while it regales the imagination and instructs the understanding, it exerts a sanctifying effect upon the heart. The life and character of Jesus, the noblest of moral Reformers and Teachers, which it describes in four books, are the crowning glory of the Bible; and if you really wish to be the benefactors of your country, and carry life and light into the homes and hearts of your benighted brethren, sit at the feet of Jesus and drink out of the fountain that flows from his lips."

As subsidiary arguments these are good. Christianity has been a *useful* religion to the English, but we cannot expect that men will forsake all, take up the cross and follow Christ, except on evidence that clearly shows the Gospel to be the divinely-appointed and essential means of salvation.

A FRIEND in Glasgow has sent us the following jottings, which many of our readers will doubtless read with interest:

The question of education for Scotland having been settled, the most interesting one now on the political horizon is that of disestablishment. The battle on this point will be fought here under conditions quite different from those under which it was fought in Ireland or is being fought in England. The Established Church of Scotland is indeed no longer the church of the majority, but its religion, its doctrines, its forms of worship and forms of government are those of the majority. Dissent too is under no social ban, as it is in England, but on the contrary there is perfect equality and friendliness between the ministers of Established and non-Established churches. There is thus in Scotland none of the soreness against the Establishment that exists in England, no 'sentimental grievance' to give intensity to the cry of disestablishment, which has thus here every chance of being discussed on its own merits. The sentimental element that will tell against the State Church here is totally different from that which prevailed in Ireland or prevails now in England. Scotland has in fact a national church such as no other Protestant nation has, whether we consider the number of its adherents, the manner in which it has inwoven itself into the history of the nation, or the power with which it has influenced the mind and heart of its people. Of this national church the State Church is only a section, formally separated indeed from the other Presbyterian churches, but at one with them in all essential points. The position of the Church of Scotland as contrasted with the Church of England is, that while the latter has three principal parties essentially distinct but formally united, the former has three principal parties formally distinct but essentially united. The tendency therefore in England is to rupture an unreal union, and in Scotland to abolish an unreal distinction. It is this tendency which supplies the principal, if not the only, sentimental element to the agitation for the separation of Church and State. Scottish Christians are beginning to long for a reunion of their national church, and the only bar in the way of this is the union of Church and State. The Established Church indeed responds to this desire by proposing that the reunion should take place on the base of establishment, but the Scotch generally are convinced that establishment has been the source of all their religious dissensions, and that if there is to be a reunion it must be on the basis of disestablishment. The free churches are thus in the somewhat anomalous position that in order to be united with the present Established Church they are seeking to do a thing exceedingly disagreeable to that church, viz. to disestablish and disendow it. That is all the 'sentiment' which I can see mingling in the question here.

The proposal for union among the non-established Presbyterian churches of Scotland is going on, and the desired result would probably by this time have been achieved had it not been for the establishment leaven yet existing in the largest of them, the Free Church. When this church left the old church, thirty years ago, it professed to hold still the established principles, and it has been doing so theoretically ever since while practically depending for its very existence on the voluntary principle. These two contradictory principles could not, however, coexist for ever in the same body, and accordingly they are beginning to disintegrate it, one principle being developed in one section and the other in the other. The majority have come to the position that however right the principle of union between Church and State mght be in an ideal society, yet as society is at present constituted such a union is impossible. A small minority has met this development of the voluntary principle by a development of the Church and State principle which has landed them in an ultra-Erastianism such as scarcely any of the ministers of the old Church would have dreamt of in the palmy days of Moderatism. The Free Church is proposing to rescind an act of its own which prevented ministers of the United and Reformed Presbyterian Churches from being chosen as pastors of Free Church congregations, and to allow them to be elected and inducted on their signing the F. C. formula. The Anti-Union party oppose this, and say that if it is carried into practice and any U. P. minister be chosen pastor of a Free Church congregation, if there be any minority in that church opposed to the choice, they should appeal to the civil courts to have the choice of the congregation set aside. This party, while strengthening the hands of the Establishment, is yet dogmatically too narrow to be looked on with favour by it. A story is told of the late Dr. Macleod who met one of the Anti-Unionist leaders just as this party had begun to kythe in its true colours but before it would avow to itself the natural consequence of the course it was taking. "Well, Dr.—", said Dr. Macleod, "what is this I hear, that you and your party are coming back to the old Church?" "Heaven forbid!" replied the Anti-Unionist. "Precisely what I said," replied Dr. Macleod, "when I heard the news." This, I believe, represents the feeling with which this party is looked on by the Established Church, and indeed it is not looked on with favour generally in Scotland unless it be by the Roman Catholics, who bestowed on it the heartiest eulogiums for its conduct on the Education question.

There is thus a sort of ecclesiastical dead-lock in Scotland which is paralyzing the proper action of the churches. But things cannot go on long thus. There is an earnest spirit growing among Christians in Scotland to grapple with the evils that are threatening society, and associations are being formed for the purpose, independent of sectarian differences. One of the most cheering aspects of Christianity here is the part the laity are taking in the evangelization of the masses. This work, admirably organized, is fast obliterating in those connected with it all distinctions of sect, and is in its own way preparing for union by cherishing a living catholic spirit that will grow impatient of the obstacles to its working interposed by these distinctions. This spirit will prevent the United Church from becoming a dead sea. Hitherto the rivalry of the various parties has had a stimulating effect on Scottish Christianity by preventing religious quietism. But now the rivalry of infidelity, communism, and countless social evils are becoming so great as to make it imperative on Christians to lay aside all minor rivalries, and expend all their strength in combatting the common foe.

WE have received the following from our friend the Rev. Narayan Sheshadri:

"Before I return to my head-quarters in this direction, I should like to send you a few particulars regarding the Anniversary of Sharanpur, where I had the pleasure to spend the greater part of last week.

Sharanpur is, as you are aware, a small Christian settlement near Nasik, founded by Rev. W. S. Price, of the Church Mission Society upwards of fifteen years ago. Evidently the Lord's blessing has been resting upon the labours of his servants labouring at this interesting colony. I am told that there are five hundred souls in connexion with it, and not a single idolator amongst them.

Our dear brethren at this station have been now for years celebrating the anniversary of the new town of Sharanpur, which has really been found as such by many sin-stricken and weary souls, and this circumstance alone is quite enough to give importance to it—if not in the estimation of an unbelieving world, yet in the sight of our gracious Lord and Saviour Jesus Christ.

This year the celebration lasted from the 5th to 8th instant. During the first three days viz. Tuesday, Wednesday, and Thursday, we had a series of meetings both in the mornings and afternoons of the above mentioned days; those in the mornings were for the purpose of prayer and praise, and those in the afternoons for having addresses on various subjects mentioned in the Programme. The schoolroom (I sincerely hope that our brethren will soon be able to have a large and commodious church of their own in connexion with their fine settlement) in which the meetings were held used to be quite full. I suppose nearly five hundred souls used to assemble every morning and evening. This was a most interesting sight, quite close to the town of Nasik, which has so long been such a stronghold of idolatry and superstition.

The addresses, generally speaking, were carefully prepared, and delivered with much power and feeling and earnestness, and after their delivery the President, who may be well styled the Venerable Pâtriarch of Sharanpur, generally invited remarks from any of the brethren present, and very often, I assure you, we used to have very pleasant and humorous discussions on various subjects connected with our common Christianity. Two evenings were devoted to street-preaching in the town of Nasik. As we mustered a strong force, we divided ourselves into five or six parties, who divided the whole town amongst themselves, and preached the gospel in more than one language without let or hindrance, and were listened to with attention and respect.

On Friday we had the pleasure to hear the closing annual address from the much-esteemed and beloved Founder of the village, in which he very touchingly and feelingly alluded to circumstances both of a sorrowful and joyful character, and thus closed the religious portion of the celebration.

In the afternoon of Friday the whole village had a *gram bhojan* (dinner party) given to it in a splendid garden belonging to the Mission. It was truly a pleasant sight to behold five hundred persons of various ages seated in different groups and doing full justice to the rich *púlão* and *puris* and other good creatures placed before them. In the evening we had some fireworks, which concluded the celebration.

On the whole we think these annual gatherings are calculated to do much good. This year we have been privileged to be present both at the gathering of the Ahmednagar Mission and at the Sharanpur gathering, and at both places we had much pleasure in holding intercourse with brethren of various denominations. It is a pleasing feature in the character of our native brethren observed over and over again, that they feel instinctively drawn towards one another, and thus manifest their oneness in Christ Jesus. Oh, may that time soon come when all who love the Lord Jesus in sincerity and truth will be intent in exemplifying the truth contained in the following saying of our gracious Lord:—"By this shall all men know that ye are my disciples, if ye have love one to another."

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SATURDAY, NOVEMBER 16, 1872.

SUPERIORITY OF HINDUISM.

WE have already noticed the interesting and suggestive fact that a Native gentleman of Calcutta has, in this year of grace 1872, a century after the English first established themselves in Bengal, come forward to show in a public Lecture, delivered, if we mistake not, in the English language, the "Superiority of Hinduism to other prevailing Religions." Baboo Raj Narayan Bhose is, we believe, a Brahmo Somaj man, though not of the Progressive section. Perhaps it is well to take note of this fact, and try to measure its true signification.

We suppose that men generally consider the religion in which they have been brought up, to be best; just as men generally consi-

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der their own country to be best. A man thinks his religion the best for various reasons. He is accustomed to it, it suits him, it saves him the trouble and confusion that doubt would cause him, it does not interfere materially with his desires and predilections, it has a multitude of associations dating from his earliest years connected with it, it was the religion of his parents and ancestors, it is the religion of those with whom he has to do every day and every hour; for these and similar reasons, every man, as a general rule, begins by regarding his own religion as the best. Even after he has come into contact with men of other religions, and has entered somewhat into religious discussion, having already a standard in his own mind by which he judges whatever differs from it, it will be very difficult for him to see superiority in another religion.

Even if we could suppose a man to be without any religion, and with a mind perfectly indifferent and without bias on the subject, he would still, in the examination of several religions, be unconsciously biassed by his habits of thought and of life. There is good reason to believe that men would never of themselves discover the superior claims of a religion from God. The existence of a revelation from God supposes that man has departed from God and desires not to have true conceptions of God and of His will; loves darkness rather than light. The bias created by sin is quite sufficient to hinder man from recognizing the true religion, without aid from God. The truer a religion is the more it will stand in need of supernatural evidence in a world like this.

Baboo Raj Narayan Bhose professes to have had ample opportunity of becoming acquainted with Christianity, Mahomedism and the other religions of the earth, and he presents himself before a Calcutta audience to announce to them the result of his studies, namely, his conviction of the superiority of Hinduism to all other religions; and he favours them with the reasons of his belief. Let us glance at his twelve reasons:

"I. The name of the Hindoo Religion is not derived from that of any man, as that of Christianity, Mahomedanism, or Buddhism is. This shows its Catholic character."

There is not the slightest logic in this. If Christ was the Son of Man, the Light of the world, the Sun of Righteousness, the Lamb of God that taketh away the sin of the world, the Seed promised to Abraham 2,000 years before, in whom all the nations of the earth should be blessed, and if his Gospel is commanded to be preached to every creature, then have we such marks of Catholicity as cannot be found in any other religion. Hinduism does not profess to be Catholic. It is for Hindoos only.

"II. It does not acknowledge a mediator between the object of devotion and the worshipper. The Hindoo worshipping Shiva, or Vishnu, or Doorga as the Supreme Being, recognises no mediator between him and the object of his worship. The idea of *Nubee* or prophet is peculiar to the Semitic religions."

This is an extraordinary statement. One of the most common arguments advanced in favour of Hindoo polytheism is that as a great king has his lieutenants, princes, governors, judges, &c., scattered over the land and is approached through them, so God has his servants, or inferior deities, through whom alone he can be approached. The Supreme Being is Brahm, who is invisible and unapproachable, and who becomes manifest in Brahmadeva, Shiva and other deities. Hinduism is throughout mediatorial. There is not a stone that may not be converted into a medium for the worship of God. Even living men are viewed as manifestations of God and worshipped. What is the Brahminical order, but a body of mediators?

"III. The Hindoo worships God as the Soul of the soul, as nearer and dearer to him than he is to himself. This idea pervades the whole of Hindooism, from the Upanishads to the songs of the Baools."

Does he know God? How much good does it do him to give his heart's affections and his confidence to a being who is pot-bellied, has an elephant's snout and rides on a rat? Or to delight in a deity who as man was guilty of adultery, theft and the like? The more intimate the converse with such a deity, the worse.

"IV. The idea of holding intimate communion with God even at the time of worldly business demanding the utmost attention of man is peculiar to the Hindoo Religion."

This lecturer is supposed to have made himself acquainted with other religions, but there is very little evidence of it in such a statement. Christianity bids us, whether we eat or drink or whatever we do, do all to the glory of God, in whom we live and move and have our being, and to whom we must give an account of every idle word. The Hindoo has no such consciousness of fellowship with God, as dispenses him from the daily necessity of going to some temple to try and find him in some hideous image.

"V. The Scriptures of other nations inculcate the practice of piety and virtue for the sake of eternal happiness, while Hindooism maintains that we should worship God for the sake of God alone, and practise virtue for the sake of virtue."

In Christianity the blood of the martyrs is the seed of the church. Believers are required to deny themselves, take up their cross and follow Christ. That they are made eternally happy, is owing to the nature of God who draws them to himself. If God is to be worshipped for the sake of God alone, it is most important that he should be truly known. But every one can see for himself that this is not the knowledge which has attraction for man. A prior question is, how shall man be dealt with so that his love of sin, and his selfishness, shall be overcome? Hindoos believe in transmigration, and that your next birth will be according to your present life, elevated if this is virtuous, and degraded if this is vicious. This is just the opposite of what the Baboo here claims.

"VI. The Hindoo Scriptures inculcate universal benevolence, while other Scriptures have only man in view."

The Bible recognizes a difference between the life of a man and that of a beast, though it holds him responsible for his treatment of the inferior creation.

"VII. The idea of a future state entertained by the Hindoo Religion is superior to other religions, as it allows an expiatory process to sinners by means of transmigration, while Christianity and Mahomedanism maintain an Eternal Heaven and an Eternal Hell. The Hindoo doctrine of a Future State is also superior to that of other religions, inasmuch as it maintains higher states of existence, in consonance to the law of progress prevalent in Nature."

The signal defect of the doctrine of transmigration comes distinctly here to view. A man suffers for the crimes committed in a previous birth, but is not informed what those crimes were. Before a man can repent he must be shown his sin. The common argument for transmigration is completely stultified by the fact that man has no memory of any previous birth, and therefore cannot possibly repent of the things committed in it. He does not even know whether he is being punished or rewarded, whether he is rising or descending in the scale of being.

"VIII. Hindooism is pre-eminently tolerant to all other religions, and believes that each man will obtain salvation if he follows his own religion."

Ought it to do so? It claims to be the best of all religions, and to be catholic; it ought then earnestly to seek to communicate its blessings to all others. Its tolerance looks like indifference or pride.

"IX. Hindooism maintains inferior stages of religious belief in its own bosom, in harmony with the nature of man, who cannot but pass through several stages of religious development before being able to grasp the Supreme Being."

Hindooism is not peculiar in this. By the by, this looks very mediatorial, 'passing through several stages before being able to grasp the Supreme Being.' Are we to understand that all who worship idols have not grasped the Supreme Being? We think so; but will the Baboo allow this? What man wants is 'the truth'; and all men need it, alike.

"X. The Hindoo maintains that religion should guide every action of life. It has been truly said 'that the Hindoo eats, drinks, and sleeps religiously.'"

The Hindoo is always occupied in preserving his caste, and in separating himself from his fellow-sinner whom God has commanded him to love.

"XI. The Hindoo Religion is of a very comprehensive character, as grasping within its embrace all human knowledge, all civil polity, and all domestic economy, impenetrating every concern of human life with the sublime influence of Religion."

The man that wants salvation will care very little for your human knowledge, civil polity, domestic economy, law, medicine, and the multitudinous things that swell the Hindoo shastras. Give me bread, not a stone, is his cry.

"XII. The extreme antiquity of the Hindoo religion, as coeval with the existence of man, thereby showing that there is much in it which can secure a permanent hold over his mind."

Sin also is coeval with the existence of man. It is strange that the Bible is the only book that really helps the Archæologist in his endeavours to find out about the early distribution of the human race on the globe.

WHAT IS TRUTH?

Watch thou in all things. (2 Tim. iv. 5.) The word here rendered watch, means originally 'not to drink:' be abstinent in all things. Christians should carry out the Gospel principle of total abstinence in all things. The principle is this: Prefer your brother's good to your own pleasure; sacrifice your own liberty if thereby you can deliver your brother from galling servitude. We must be free, cost what it may, say some; we must be free to drink, even though that freedom may be abused by many so as to bring them into the most frightful slavery. The apostle's principle is 'If by all means I may save some.' If wine make my brother to offend, if it is a snare to him, bringing him into captivity, I will drink none while the world stands. We heard a person arguing against the principle of total abstinence, and before he got through he told us that his own father had been brought down to the grave by drink. What a host of plausible arguments are annihilated by such a fact! and such appalling facts meet us everywhere. We feel therefore that we are free to abstain from all that intoxicates that we may bring the full sum of our influence to bear against this awful curse. But the principle is one that can be carried into many things, and we believe it will not be long before Christians

will see the necessity of combating sin by presenting the opposite quality in its most unequivocal form. How fearful is the worship of Mammon, in these days! can we combat this by a way of living that will leave it at all doubtful whether we constrained by the love of money or not? With how much force does a remonstrance against covetousness fall from the lips of a preacher whose salary is larger than that enjoyed by nine in ten of his congregation? How naturally does the feeling arise, "Oh, if I only had his salary I could speak against covetousness too; I would be content with such things as I have, if my having were Rs. 800 a month!" It is easy to say that such thoughts would betray a very improper state of mind; yes, but the question before the preacher is, How shall we banish this habit of mind? How shall we make men of low degree contented with their lot? We see how Paul did. Exhortations to contentedness fell with remarkable power from his lips, because he exemplified the thing in his own life in such a way that even the most prejudiced were constrained to see it. (Acts xx. 33-35.) Again, Christian ladies may perceive that this principle touches the matter of dress. One may say, Having the means of dressing elegantly, may I not do it? But none of us liveth to himself. Shall I dress in a way that will throw into humiliating relief the poor and scanty dresses of my less favoured sisters in Christ? in a way to make them feel more keenly that pressure of poverty which obliges them to go so meanly clad? Or is it not rather my privilege in Christ to dress in a way that will tend to reconcile them with their lot? It may be that the poorer will think more of dress than the richer; but who is it that makes them think so much of it? it is their sister in Christ who thinks herself free to dress expensively and in the height of the fashion. She is free; but there is something better than this liberty. "Though I be free from all men, yet have I made myself servant (slave) unto all, that I might gain the more.' The principle of imitation runs all through society; in each grade men and women are trying to make themselves like those in the grade above them, and like them more in respect to appearance and expenditure, than in respect to what should really be imitated. Now this thing is seen abundantly in the Church. It is seen among Native Christians; they catch the prevailing fever and they consider it their privilege and duty to avail themselves of all means to get up in the world; as though they were in this way to commend the Christianity they have embraced. But the Pauline principle would lead them and us to forego a great many worldly advantages, that we may show men the power of Christ to sustain and bless and satisfy his people even in the privation of such advantages. Christ became poor that we might be rich: and a time will come perhaps when Christians will feel that it is a greater privilege to renounce than to enjoy; not for the miserable purpose of working out a righteousness of their own, but for the glorious purpose of showing how rich they are in Christ.

I have finished my course. (7.) The race. Compare with 1 Cor. ix. 26, 27, written 7 or 8 years before. Some people run as though nothing depended on their running: they are sure of winning; there is a foregone impossibility of their being cast away. Paul did not so run.

That love his appearing. (8.) That delight in the manifestation of his glory, rather than in any personal honour among men, and earnestly look for and hasten unto the day of that glorious manifestation.

Having loved this present world. (10.) He left for his own country because something or other seemed, in a worldly point of view, to call for his presence, or because he thought it unnecessary to expose his life without cause by remaining with Paul. With our modern ideas, he would probably have had the sanction of Christians generally, had he lived now. Paul saw that self was swaying him more than the love of Christ.

Bring Mark. (11.) He had some expectation of living till Timothy and Mark should come, and for some time longer.

The cloak that I left at Troas. (13.) There is abundant evidence in this chapter that Paul had visited the East after having been some time (two years or more) in captivity at Rome. He had probably been allowed to go, either on parole or with some official, to make this hurried visit to the Churches of the East. Five or six years had elapsed since the last visit mentioned in the Acts, and the circumstances there are quite different from those here mentioned (v. 20).

Alexander the coppersmith. (14.) A professing Christian, probably.

All forsook me. (16.) Who would have dreamt that after 20 years of such devoted labours for the church, Paul would, at the last great crisis of his life, have been forsaken of all? In this, as in so many other things, he was like his Master. There were many other preachers, no doubt, who would have had the advantage of him in this respect, and been accompanied by bands of their admirers, even to the very presence of Nero.

Eubulus and Linus and all the brethren. (21.) Each of them had some good excuse when Paul was summoned before Cæsar.

Whose mouths must be stopped. (Titus i. 11). How? It is shown in v. 9. The elder is to convince the gainsayers out of the Scriptures, as Paul was accustomed to do.

Defiled and unbelieving. (15.) The connection between defilement and unbelief is a great deal more intimate than people are willing to allow. By unbelief man shuts out from his mind the only true standard of purity, which is the character of God, and lives without the realization of God's presence. All sin is defiling, and unbelief excludes that divine power which alone can overcome it. True faith and purity belong together. The wisdom that is from above is first pure.

Notice.

The tract on the 'Singhast,' in Marathi, by the Rev. W. S. Price, may be obtained in any quantity from the Rev. J. G. Deimler, Mazagon. Price half-anna, or 3 annas by the dozen.

Mr. Bowen, having been Hon. Secretary of the Bombay Tract and Book Society for about 18 years, has asked to be relieved of the post. The committee propose dividing the work between a General Secretary and an Editorial Secretary. The latter has not yet been appointed. Mr. Jas. Morris, C.E., has been asked to take the former, and has agreed to do so. From the 1st proximo, letters relating to the general work of the Society should be addressed to him.

Epitome of News.

Saturday, November 9, 1872.

—Hydrabad, Sind, 7th: H. E. Lord Northbrook, accompanied by a party of twelve, landed below Jan Shora at 7 o'clock this morning, rode over the Meeanee battle-field, and entered Hyderabad at 3-20 p.m. under a royal salute. Later on in the day His Excellency inspected the barracks, &c.

—H. M.'s troop-ship *Serapis*, Captain Grant, arrived in Bombay harbour yesterday from Queenstown 6th October, with 54 officers, 10 ladies, and 15 children. During the voyage one death and one birth occurred.

—The Matriculation Examination will be held on the 18th instant. There are 909 candidates.

—Yesterday arrived in Bombay the following Rajahs: Dhrangdra, Rajpeepla, Barrya, Loonawarra, Kolapore; Chiefs of Dhrole and Wankaneer, Morvee, Rajcote, Limree; the Nawab of Joonaghur; the Jam of Nowanuggur. On Thursday the Raja of Satara and others.

—The Oude and Rohilcund Railway has been opened to Moradabad, 260 miles from Cawnpore.

—The *Indian Statesman* says that it has surmounted the difficulties attending the starting of a daily journal, and that the anna experiment is a success.

—Lord Hobart, Governor of Madras, has issued an order that separate schools shall be at once set on foot for Mahomedans.

—It is stated that the number of candidates for the ensuing Entrance Examination of the Calcutta University is 2,100, and for the first Examination in Arts 550.

—Dr. Murray Mitchell, replying in the *Friend of India* to Baboo Rajnarayen Bose, says:

"The Baboo fears that I cannot be well acquainted with Rammohun Roy's works. I am at least most anxious to be better acquainted with them, and am reading all of them I can come across. One of them now lying before me is of a very remarkable character. Its title is: 'The precepts of Jesus the guide to peace and happiness.' I find Rammohun Roy coming as near to the acceptance of orthodox Christianity even as Channing or James Martineau. For example, he declares Jesus of Nazareth to be 'as necessary for eternal life as bread for a temporal one; and great as the angels of God, or rather greater than they.' I find him, while admitting that portions of truth were contained in all the religions he knew, yet setting Christianity far above all other systems—nay, styling it 'perfect.' Was I wrong then in saying that the Adi-Somaj had now receded very far—to a Christian's view, deplorably far—from the position occupied by its great founder? I lately saw a proposal to have the whole works of Rammohun Roy republished: most earnestly do I hope that the scheme may be carried out. It might serve to arrest the Adi-Somaj in that fatal retrogression towards error which now awakens such general surprise, and among the truest friends of India such deep regret."

—*Advance*: "If Pythagoras had applied his doctrine of transmigration to jokes instead of to souls he would have hit the mark better, as the new shapes in which the oldest jests successively reappear sufficiently prove. Joe Miller's best had been revamped a great many times before he was born. There was old Hierocles, for instance, who lived in the sixth century and compiled a jest-book. In it we find jokes that have been handed down through succeeding collections, and have become old and familiar friends. Among these ancient jests is the account of the man who, for fear of drowning, determined not to enter the water until he was master of the art of swimming; of the man who complained that his horse died just as he had taught it to live without food; of the philosopher who carried a stone about with him as a specimen of his house; of one who stood before a glass with eyes shut, to see how he looked when he was asleep; of the man who bought a crow to see whether it would live two hundred years; of the one who went into a boat on horseback, because he was in a hurry; of the man who, meeting a friend, asked whether it was he or his brother who was buried; of the person who, not having attended to the request of a friend, said, when he met him, I'm sorry I never received the letter which you wrote to me about the books."

—The number of pilgrims to Mecca this year is estimated at over one hundred thousand. Mohammedanism as a political power is far from being what it once was; but as a religious propaganda it still possesses a great deal of vitality. It is pushing its way south into Africa, and east into China. Yunnan, one of the provinces of China, is said to have been recently constituted into a Mussulman State.

—The latest census of Palestine shows a Jewish population of only about fifteen thousand, more than half of whom live in Jerusalem.

Monday, November 11.

—*Bombay Gazette*: "We are able to state, on authority, that Lord Northbrook has stopped the construction of all the new State Railways in order to re-open the question of break of gauge."

—Kurrachee telegram, 9th: "His Excellency the Viceroy has just arrived. He was at once driven to Government House. He will hold a levée this evening. A ball will be given on Monday night, at which the Viceroy will attend, but he will leave early so as to embark for Bombay on Monday night at eleven o'clock."

—*Indian Statesman*: Calcutta: "That terrible epidemic fever which for now so many years has been decimating the districts north of Calcutta, from Hooghly on the one side of the river of that name and South Nuddea on the other, up to the mainstream of the Ganges, still continues its ravages. The existence and spread of this scourge were first brought to notice about seventeen years ago, but the fever must be of considerably more ancient origin. The Native Press it was who originally drew attention to the matter."

The following is offered as an explanation of the cause of this fever: "The constant annual depositions of silt in the main stream, eventually so raise its roughly coursed bed as in many cases to cause the lateral margins of that bed, when the annual inundations have subsided, to operate as bars or dams at the mouths of the smaller affluents, so preventing the escape therefrom, into the main river, during the 'dry' or non-freshet season, of any water whatever." This superficial water stagnates and breeds malaria.

—H. H. the Raja of Kolapore and H. H. the Nawab of Joonaghur arrived yesterday. Three Rajahs and a Nawab arrived on Saturday.

—Two Native Vakeels at Bhosawul, charged four annas in excess of what they thought right,

by the G. I. P. Railway, resisted it, and after much litigation have had to pay it, with Rs. 1000 costs.

Tuesday, November 12.

—*Times of India*: "A local contemporary states 'on authority'—whatever that may amount to—that 'H. E. Lord Northbrook has stopped all the State railway operations, in order to re-open the break of gauge question.' But this being violently improbable we cannot believe it merely—on authority. It is a statement in support of which very strong evidence is required. If it be corroborated, and if our railway policy is to be dragged back again into the bottomless gulf whence it was diverted by Lord Lawrence and Earl Mayo, we must say—so much the worse for Lord Northbrook. And if this statement is to be taken to portend that the 5½ feet gauge, with all its inevitable waste of power, capital, and working expenses, will be extended over the ten thousand miles of projected State railways, we can only exclaim—Unfortunate India! there goes at least another thirty millions sterling into the abyss of unproductive expenditure."

—Same: "H. H. Mulhar Rao, the Guicowar of Baroda, is not absent from the Investiture and Durbar without good reason. Rightly or wrongly, he is *not* yet from under the cloud raised in connection with those remarkable cases of fatal fever which, several months ago, attacked one or more important State prisoners in the custody of His Highness's jailors."

—A correspondent of the same, with reference to the Allahabad Conference: "During the sessions of the Conference it is proposed to have a daily morning meeting for prayer for the outpouring of the Spirit, and the blessing of God on the members of the Conference and on their work throughout India. Now if all the readers of the *Witness* and of the *Bombay Guardian*, and of all such papers as take a real and deep interest in the work of the Lord in this land, could be induced from this time onward to unite their hearts in prayer to God for an abundant outpouring of the Spirit on that Conference, what a precious and glorious time we should have. Why should it not be a truly Pentecostal season?"

—If Paul were to come to Calcutta, imagines the *Lucknow Witness*, "he would be despised by most persons, and we fear greatly underrated by the best Christians. He would not be a popular man, would not be called an able man, and would be utterly scouted as a learned man. He would hold his ground, preach wherever he found an open door, organize his humble churches, write noble essays, raise up heroic preachers, live a life of great publicity, and yet of comparative obscurity, and probably die before India began to suspect that in him she had one of the greatest and noblest men God ever gave to any people. It is easy to garnish the sepulchre of the Paul who lived eighteen centuries ago, but it is by no means certain that he would get a more cordial reception if he appeared among us to-day than he met with in Athens and Rome."

—*Pioneer*: "The man Roddy, of the 1-21st Fusiliers, who shot Corporal Allen, is said to be the same person as the Fenian MacGuire who was concerned in the murder of Serjeant Brett at Manchester in 1868."

If this be true we have another example of the evil caused by undue lenity in the administration of law.

—*Bombay Gazette*: "There is an article in the number of the *Quarterly Review* received by last mail on the East African Slave-trade, which will be read with interest at the present juncture. We learn incidentally from it that Sir Bartle Frere is in favour of the proposal which we have advocated, that England, either by purchase or by other means, should annex Zanzibar to our dominions.

—H. H. the Maharaja of Gwalior, H. H. the Maharaja of Travancore, H. H. the Maharaja of Rewah, arrived by special train yesterday.

—*Lucknow Witness*: "In reply to inquiries we are authorized to state that missionaries attending the Allahabad Conference will be entertained free of expense. Tents and furniture will be provided, and the visitors need take nothing with them except bedding. Each Mission makes its own arrangements for paying the travelling expenses of its members."

—The same, with reference to a remark in a Bombay paper: "We do not pretend to know, and we certainly do not care to know, the exact scientific properties of alcohol, but we do not think we run any risk of becoming a *moral* charlatan if we persistently remind the public that the use of alcoholic drinks is the source of untold moral evil, to say nothing of physical suffering. We care absolutely nothing for science when human life is at stake, and we regard it still less when an immortal soul trembles in the balance. Not a week, scarcely a day, passes without our being brought into personal contact with victims of this gigantic sin, and we have long since ceased to study the temperance question from the standpoint of a scientific amateur. We visited a house the other day, and found a woman with hollow cheeks, suffering from hunger and blows, living with two or three children in unspeakable wretchedness, while this dreadful habit was slowly destroying her husband. As we turned away from that house we were in no mood to listen to scientific disquisitions on the merits of alcohol. We can only excuse the criminal indifference of a Christian public to this evil by assuming that the startling extent of its ravages is not known, or even suspected. Begin on any street in the European quarter of Lucknow, Allahabad, or Bombay, and count the houses from one end to the other, and you will find that alcohol has left a skeleton in at least every fifth house. We have made a count and found the average one in every four. We do not say that in each case there has been a death, but there have been disgrace, misery, discord, and positive suffering, to say nothing of the moral ruin effected. We often manage not to see disagreeable scenes, and we fear our Christian society in India is not anxious to look attentively at this question. We wish that careful statistics could be compiled to tell the fatal story. Meanwhile it may not be a profitless task for some one to ascertain how many *editors* in India have been irretrievably ruined by drink during the past fifteen years. It sometimes helps us to appreciate a question better if we bring it *close home*."

—The Str. *India* from Genoa left Aden for Bombay on the 10th.

—The trial of Nusserwanjee Framjee Madun and two others, on a charge of murdering a Mahar at Bhosawul, was held at the Sessions Court of Dhoolia on Saturday. The first prisoner was convicted of culpable homicide not amounting to murder, and was sentenced to undergo rigorous imprisonment for six months, and a fine of Rs. 500. One of the other prisoners, on being proved to be accessory, was sentenced to undergo rigorous imprisonment for three months. The third prisoner was discharged.

—The following account of our Indian slave-traders is given in the *East Goftar*: "Our Indian traders do not go to the interior themselves. They remain on the coast and send African or Arab chiefs with goods, which they sell off, and fetch slaves in return. Thus, the chiefs proceeding to the interior carry with them gunpowder, guns, grey goods, Cutchee cloth, false pearls, and such other commodities. Again, these chiefs, as soon as they reach the interior towns, bargain with other men for the capture of slaves, and the latter always undertake to send down the slaves to the coast within a prescribed period. Any person having command over a village containing about twenty to thirty huts is called a chief or *mookhee*. They always keep a certain number of slaves in stock in order to keep up the market, while the merchants, on the other hand, purchase a few from such chief and at certain intervals, in order to show that they are not much in need of the unfortunates.

"The slave-owners are generally utterly uncivilized. They are ignorant of the value of money, but bargain for guns, gunpowder, and trinkets. The powder they use to advantage. They frighten villages by empty discharges of powder, and taking advantage of the confusion capture whole families. The chiefs often fight among themselves. Moreover, they require gunpowder to stand against wild beasts while proceeding to the jungles to collect elephant-tusks. They prefer guns to piece-goods. They generally cover their bodies with skins, and rarely use cloth. Slaves can be had in exchange for gunpowder. Each cask contains from five to twenty-five pounds of powder, and one slave can be had for five pounds, or even two for the same quantity. Also two slaves can be had for a gun. These guns and powder are imported from America and France.

"The chiefs proceed with their slaves to the coast and sell them through our Hindoo merchants to buggalow-wallahs. Each slave costs from four to eight dollars, while the Arabs sell them for 12 to 15 dollars. Each slave costs dollars eight to the owners, including feeding charges. Several of our Indian merchants have amassed fabulous wealth in this trade. The well-known Bombay firm of Jairam Sewjee have monopolized the custom of Zanzibar, Lamoo, Moombasa, and Kilva for several years. Servants of the firms who first went to Africa on small pittances of Rs. 15 and Rs. 20 are now millionaires."

Wednesday, November 13.

—*Bengal Christian Herald*: "Dr. Kastagiri, avowedly the leader of the ultra-Progressive schools of Brahmos, married his daughter, likewise of the Brahmo persuasion, in a form which, whether we accept or not the testimony of those that would unhesitatingly characterise it as idolatrous, involved a decided retrogression from the position with which he had identified himself for years together."

—The same in an article on the Allahabad Conference, says: "But the great question is, Is the Gospel progressing as it should? And here we must frankly and honestly say, No. And why not? The reasons to our mind are at once obvious. Because the Gospel is not well presented. We do not say the Gospel is not well preached. It is preached well enough by words. What we mean is that a Gospel life, a life which has for its model the life of Jesus, a life which is regulated in its thoughts, action, and aspirations by the precepts of the Gospel, is not presented. A life which is a living, practical illustration of the doctrines of Christ, an embodiment or personification of its heavenly tenets, is rarely exhibited. The exhibitions are few and far between. Hence conversions to Christianity are so few and rare. You preach with eloquence of speech, with force of logic and philosophy and you produce intellectual conviction. You utter high and noble sentiments, which spring from your acquaintance with the word of Life and you hear the same noble and sublime sentiments echoed by those who surround you. How often have we heard sentiments from the lips of our unbelieving countrymen which will very well suit the lips of the heavenly-minded Christian and do honour to him. But we do not see our countrymen exhibiting the manifestations of a new life, a life of faith, love, &c., a higher spiritual life: in short, we do not see them converted men. And why? Because such a life is not often presented to them. They are not afforded the opportunity of beholding the peace, and happiness, and joy of a life of faith and prayer. They know not its charms, they know not the spiritual enjoyment of a Christian. How can we expect to convert India to Christ if the higher effects of conversion are not shown to the unconverted by those who profess to be converted? Here it is that we really blame those Missionaries, whether natives or Europeans, who are anything but Missionaries by name,—who really are, as the '*Friend*' says, 'Money-grubbers and idlers,' who have no sacrifice to make, who show not in their lives what they teach by their words. Preaching will then really be effective in the conversion of souls when it will be enforced and accompanied by their example of a godly and spiritual life. And here the question occurs—What kind of lives do the Missionaries lead here? Do their lives correspond to the precepts of the lowly Jesus? This is a serious question, and we ask most seriously that the Conference would take it up. For it is the life of a Missionary, his dealings with men as men, that speak volumes either in favour of Christianity or against it. Better for Christ in India that fifty really devoted missionaries should labour in all India than five hundred who have not the spirit and life of Christ in them.

"Nor are Missionaries alone to blame for the unsatisfactory progress of Christianity. Native Christians have also to bear a part in the blame. We do not exonerate ourselves. We have many shortcomings. But as we are influenced by the lives of those from whom we have received the gospel, we cannot be expected to rise soon to a higher tone of religious life than the generality of them."

—*Bombay Gazette*: "We last night received an important telegram from Lahore reporting that there is a bazaar rumour in the north of India that the Russian expedition to Khiva has suffered a severe defeat."

—Same: "A Grand Fair will be held at the Pashkur Lake, six miles from Ajmere, one of the most sacred places of pilgrimage in India, between the 11th and 16th instant. Upwards of 100,000 pilgrims and traders from all parts of India will probably be assembled at this spot on those days. Thousands of horned cattle, camels, horses, &c., will be brought for sale, and prizes will be awarded by the Commissioner for animals of a first class description."

—John Towers is to be tried for the murder of Anna Maria Ponto on the Victoria Road.

—Sir Salar Jung arrived yesterday by special train. The Nawab of Jowrah also arrived yesterday.

—Mr. Rustomjee A. Wadia has sued the Morarjee Goculdass Mills for injury done to his five bungalows by the noise and smoke; and the Hon. Mr. Justice Bayley has delivered a judgment which will involve a loss of Rs. 700 a day to the Mills Company, and the dismissal of 500 men and women.

—The Rajah of Drangdra does *not* pay Rs. 15,000 for a month's loan of a bungalow.

—*Times of India:* "We are informed that besides the annual fair to be held at Walkeshwar, another one, in honour of His Holiness Shrimut Mahadevendrateeruth Swamee, is to be held on Friday, the 15th instant, on which occasion only Vaishnawas, who are aloof from Narwanas and others, will be admitted into the temple by Mr. Baboo Ramchandra, who has issued a circular to this effect."

Thursday, November 14.

—Sir John Strachey, K.C.S.I., and Sir Richard Temple arrived yesterday.

—*Times of India:* "On Tuesday night last, and yesterday morning, one of the most diabolical tragedies which Bombay has experienced for many years past was enacted almost simultaneously at the house of a Mr. DeGa, formerly an Accountant in the Bank of Bombay, residing in Grant Road, opposite to the Theatre Royal, and at two dwelling-houses at Bandora. It seems that, during the course of the day, Mr. J. M. DeGa had received, from some unknown person or persons, some cakes and sweetmeats, and after the family had dined on Tuesday evening a servant was sent to fetch the cake from the deceased's room. The cake was brought and placed on the table, and Mr. J. M. DeGa and Miss Amelia DeGa, his sister, partook of some of it, and very shortly afterwards both of them were seized with very violent vomiting fits and excruciating pains. These symptoms continued up till about 11-45 the same night, when Mr. DeGa expired. Three of the servants, who ate some of the cake which remained, were also attacked in the same manner. But unfortunately the sad affair did not end here. It seems that Mr. J. DeGa during the day had sent a portion of the sweets to a relation of his named Mr. A. DeGa, of Messrs. Forbes & Co., residing at Bandora Hill, who subdivided the sweets and sent some to a Mr. J. D. Pereira, Managing Clerk of Messrs. Dallas and Lynch, Solicitors. The sweets were eaten at dinner by both Mr. and Mrs. DeGa, and Pereira, and his mother. They were all seized with vomiting fits and violent pains. Dr. P. C. DeSouza, of Upper Mahim, was sent for; and, notwithstanding all that professional aid could afford, Mrs. Pereira expired at 1 A.M. yesterday morning, and her son, Mr. J. D. Pereira, at 7-30 A.M. Mr. and Mrs. A. DeGa were lying in a dangerous condition yesterday morning, the former not being expected to survive. A Mr. and Mrs. DeLima, who partook of the cakes, although seriously ill, have been both pronounced out of danger. Thus altogether three persons have died, and many more are suffering seriously, from the effects of a most diabolical plot. That the poisoning was intentional there can be no doubt, and is the result of a deep-laid plan, which has thrilled the whole of the community with horror."

—*Overland Mail*, October 25: The recently appointed Grand Vizier of Turkey, Midhat Pacha, has been dismissed, and his predecessor is again taken into favour.

A petition to the Spanish Cortes has revived discussion upon the cession of Gibraltar to Spain.

The London School Board has shelved the question of free education to the destitute children of the metropolis.

The Indian Viceroy's decision not to interfere between Russia and the Khan of Khiva has revived general discussion upon the Central Asia question.

Mr Tennyson's new poem, "Gareth and Lynette" has appeared, and has received the usual notice awarded a new work by the Poet Laureate.

By the death of Mrs. Taylor, the divorced wife of Mr. John Henry Gurney, half a million of money comes into the hands of the liquidators of Overend, Gurney, and Co., for the benefit of the sufferers.

Captain Tyler, the Government Inspector, has pronounced the railway catastrophe at Kelvedon accidental, and not attributable to the state of the permanent way.

There was a belief that we had an invaluable ironclad fleet, and we have been soberly informed this week that both Russia and Prussia are in advance of us—that superiority lies not in a fleet, but in the growing power of individual ships, and that we are altogether behind. This is, after all our naval talk and expenditure, simply disgusting.

Our losses this year—if we were to make up a profit and loss account, not of the State but of the community—would perhaps rather astonish us, and might read us a useful lesson or two. According to statistics, the loss from the alarming spread of the foot and mouth disease among cattle will amount this year to between four and six millions sterling. But this is a mere trifle beside some items of the account. Certain of the trades unions have been reckoning up the cost of their strikes. We have no wish to meddle with the secret. It must be a bitter satisfaction to realise what a costly luxury a strike is, but we should take some interest in seeing the grand total of the cost of a year of strikes, including the extra prices put upon every article of consumption with or without justification.

A letter from a correspondent at Chicago gives an account of the extraordinary rapidity with which the city has been rebuilt since its destruction by fire on October 9, 1871. Property worth two hundred and fifty millions of dollars was then destroyed, and upwards of one hundred thousand persons were reduced to beggary. Yet during the two hundred working days of eight hours between April 15, when the frost ended, and December 1 next, it is calculated that substantial buildings of from four to six stories high will have been erected at the rate of one for every hour of that period. The architecture, too, of the new city is principally noticeable for its massiveness and grandeur, and the business premises are generally of larger size than those which were burnt down.

Rome, October 24, evening: Alarming news of the inundations continues to be received. The river Po has overflowed its banks near Revere, flooding all the country between the rivers Secchia and Panaro. There have also been inundations in the province of Rovigo, and at Pavia, Cremona, Placenza, and Ravenna. In the provinces of Milan and Padua, and several other localities, the rivers have assumed a threatening appearance. Considerable damage has been done at Reggio and in Calabria, and to the railways in Catania. The rains continue, and fresh calamities are apprehended.

—*Indian Statesman:* "Yesterday closed over the last of the important arrivals into Bombay for the approaching visit, and the Byculla and Grant Road Railway Stations may now enjoy a short interval of quiet. Shah Jehan, Begum of Bhopal, arrived at the former place by the mail train from Jubbulpore at a little past eleven yesterday forenoon, accompanied by her husband, Nawab Seedee Hoosain Khan Sahib, who was once a schoolmaster, then a Minister, and now a Consort-Royal, and her daughter, Sooltan Jehan Begum."

—A woman, named Mary Ann Cotton, residing at West Auckland, in the county of Durham, is under arrest on the charge of the wilful murder of her stepson, Charles Edward Cotton, seven years of age, by poisoning; and great excitement has been caused in the county by the widespread fear that she has by like means caused the deaths of a large number of other persons (16 are mentioned) who have died under very suspicious circumstances, and in most of whose deaths she had some pecuniary interest.

Friday, November 15.

—The *Times* says that the working classes have won a succession of great victories. It is not too much to say that five million men have won on an average a shilling a week from their employers, even when all allowances are made for the increased price of food. That is thirteen millions sterling, and, if capitalized, is about the amount of the French indemnity. The *Times* laments the increased drunkenness and violence of the working and lower orders, especially on Saint Monday.

—The following paragraph appears to-day: "A Banquet to celebrate the completion of telegraphic communication with Australia will be held in London at 6-30 P.M. to-day (Friday), the Secretary of State for the Colonies, the Earl of Kimberley, presiding. The wires will be taken into the Banquet-room, and during the Banquet messages will be exchanged with Australia on one side and California on the other, a total distance of about 20,000 miles, following the course of the cables and land lines. The submarine and land lines will be cleared for the purpose of transmitting these messages, and it will thus be possible for a message despatched from South Australia at 4 A.M. on Saturday to reach San Francisco before 11 A.M. on Friday. About 20 years ago the first cable from Dover to Calais was laid; at present there are no less than 37,795 miles of cable in actual work, and an uninterrupted telegraph line from long. 122° W. to long. 151° E."

—H. E. the Viceroy landed yesterday afternoon at the Dockyard. A procession was there formed, and proceeded along the Esplanade through the Native Town to Byculla, and so on to Parell. All were in carriages or on horseback. It was a very brilliant affair. We do not think Bombay ever had so many inhabitants before. The following was the order of procession:—

The Deputy Assistant Quarter Master General, Bombay District.

A Squadron of Poona Horse in column of fours.

2 Guns of Field Battery in column of route.

A detachment of His Excellency the Governor's Body-Guard.

Three carriages containing A. D. C. and Secretaries.

4. Sir William Merewether, C.B., K.C.S.I.; C. U. Aitchison, Esq., C.S.I.; Major General Grant, C.B.; Lord Donoughmore.
5. The Honourable Sir John Strachey, K.C.S.I.; The Honourable Sir Richard Temple, K.C.S.I.; The Honourable B. H. Ellis.; The Honourable Major General Norman, C.B.
6. The Afghan Commissioner.
7. A Kattywar Chief.
8. Thakore of Bhownuggur and Raj of Drangdra.
9. H. H. the Rao of Kutch.
10. The Rajah of Travancore.
11. The Rajah of Kolapore.

A detachment of His Excellency the Viceroy's Body-Guard,

(On horseback).	12	(On horseback,)
The Commandant of the Body-Guard of His Excellency the Governor of Bombay.	His Excellency the Viceroy. His Excellency the Governor of Bombay.	The Commandant of His Excellency the Viceroy's Body-Guard.
The Officer Commanding Poona Horse.	A.D.C. in Waiting. A.D.C. in Waiting.	The Officer Commanding Bombay District.
The Commissioner of Police.		The Brigade Major, Bombay District.

A detachment of His Excellency the Viceroy's Body-Guard.

13. H. H. Maharajah Scindia.
14. H. H. the Begum of Bhopal.
15. H. H. the Rajah of Rewah.
16. H. E. Sir Salar Jung.
17. H. H. the Rajah of Jowrah.
18. H. H. the Rajah of Rewa Kanta.

Then 16 carriages containing our local notabilities. Finally,

2 Guns of Field Battery in column of route.

A Squadron of Poona Horse in column of fours.

A Detachment of His Excellency the Governor's Body-Guard.

—Mr. A. G. DeGa, the Book-keeper of Messrs. Forbes & Co., is dead.

—The *China* with our next mails, left Aden for Bombay at 3 A.M. to-day.

—Madras telegram: The trial in the great note-forgery case lasted two days at the High Court before Justice Holloway. The prisoners were defended by counsel. They were both found guilty and sentenced to transportation for life.

—Deaths last week, 309.

Selections.

A SWEET CONFESSION FROM FRANCE.

The following beautiful confession of Christ as a complete Saviour was addressed to Mrs. W. E. Boardman, and is given without literary emendations. It was dated—

"*Limoges, Haute Vienne, France, le* 13 *Juin* 1872.

"Dear Madam,—You do not know who writes to you just now in such poor English. I do not know how to write, but I thought I could find words enough from my little French heart to bring you joy.

"At Brooklyn, in the lecture-room of Mr. Pentecost's church, in a convention for higher Christian life, I had the blessing of seeing you. I heard at the meeting all those happy Christians speak of the trust and perfect joy they had found in Jesus. I had never found so much in Him. I

had been converted very young, and said to Him that I would give Him all things in my heart and in this beautiful world; and He forgave my sins, and opened for me heaven, and pure and very high desires. But practically, really, my heart was the same, my conscience very sensitive, the ideal of Christian life most beautiful, but always sin, sin—suffering, suffering.

"At times, of course, Jesus would come down, his love overcoming my misery, and I would say to Him, 'Thee know that I love Thee, but Thee knows also that very soon I shall not feel thy sweet presence any more, and I will grieve Thee, and sin, and suffer—and that I cannot help.' And then, when He was away, and my heart had lost his King, not being able to enjoy the world, having tasted the cross, I tried efforts of prayers, of sacrifices, of pious lectures, but all in vain. All Christians around me were like me—more indifferent, perhaps, as to the sin in their hearts, but, although living like the world, yet hoping in Jesus and heaven.

"At the meeting in Brooklyn I had a glimpse, a flash, of that faith which finds all things in Jesus; but few days after I could smile at this idea you all had exposed as a truth. I came back to France. I was in despair. I thought I would go and try to find rest in the world. I heard most eloquent sermons, but they had no power; the Christians did not have any power. No one spoke of the dreadful sin in the bottom of their Christian heart, and the way to walk as the real children of God.

"One day my soul was tired of herself. I cannot find another word—I was *tired*. I remembered your face of sweet rest, and what you had said to us the last morning. I said to Jesus: 'I would like to be like them, and I would like to try if Thou canst keep me from not only my sins, but from my nature—from myself.' I did not make a long prayer, nor tell Him I would die for Him, but I was looking at Him with the eyes of Peter when walking on the sea, and surprised I am now that He did—He could keep me.

"Since that day I have believed in Him as a complete Saviour; not in my perfection (I think that word ought not to be pronounced), but in Him as a God—a God to whom it is an easy matter to give what He wants to give—the same that created the world, and said to the paralytic, 'Take up thy bed and walk.' I think He has seen that I consecrated everything I had to Him, and knows I want to be his slave: and I want Him to do great things for his glory; and I want souls—souls—souls; and I want the world to see that my God, my Master, has left the cross. I do not care what they say —what they think of me; I want to be his slave.

"I would so much that the world could see Him —could see He is not dead, and that the Church of poor dear France should rise from the dead. Pray for the Church of France, please do. And now dear madam, I love you. I know you believe in my love for you. Although I do not know you, yet I do know your great heart.—ANNA HAVILAND." *The Christian.*

CONSIDER ONE ANOTHER.

The church is not a place in which we may seek simply our own edification or spiritual growth. Still less is it a museum, in which Christians are to arrange themselves like so many stately "specimens," for the inspection and admiration of beholders. It is rather, in the highest sense of the word, a *mutual improvement society*, in which every member should strive for the benefit of all the rest. This is what the author of the epistle to the Hebrews means when he bids his readers "consider one another, to provoke unto love and good works." To provoke, as we now use the word, means to "irritate" or "make angry," and the ordinary reader is apt to suppose that we are here enjoined to set our brethren to work, even if it should be by worrying them into it. But this is not the case. The term signifies "to call forth," "to stimulate," "to incite;" and the exhortation virtually is that we should so consider or study the disposition of our fellow-Christians as to bring out of them, by appropriate means, the highest measure of love and good works of which they are capable.

But, to be more explicit, *we should consider one another's faults to remove them.* We all have our faults, and when the statement is made in this general form we all admit it: but when we condescend upon particulars we falter and are unwiling to acknowledge that we are marked by any special blemish. Here, however, the value of the Christian brotherhood comes in, for we can better see the evils in another than in ourselves. The Scotch poet longed for the gift

"to see oursels as ithers see us,"

but his prayer would be answered by the Christian brotherhood if all its members were only lovingly faithful to each other, for each would then be able to look upon himself through his brother's eyes, and would be stimulated to do his best to overcome his faults.

I have said, observe, *lovingly* faithful, for the scrutiny to which we subject each other should not be like that of the spy, who watches for the purpose of bringing down punishment on the victim's head, but like that of an affectionate parent who is anxious that her son should become as noble as possible. It is not to be disguised, however, that the discharge of this duty requires great love and wisdom on both sides.

Again, *we ought to consider each others' weaknesses to strengthen them.* Every man has his own besetment. Perhaps at the point where some habit formerly reigned there was a weakness left, which even after conversion is sometimes manifested, or it may arise from constitutional temperament; but in general every brother has something about him which we recognize as his weak point, and though we may not know precisely what our own is, our candid friends could describe it in a moment if we desired them to do so. Now in regard to these things our Christian duty is to strengthen each other. Unhappily, however, many are prone to come with ridicule rather than assistance; while some have so far forgotten the principles of the gospel as to tempt the weakness of their brother, just that they may enjoy a laugh at his expense. Let ours be the nobler part of standing with him in the breach, and helping him to overcome his adversary. If he be prone to explosiveness of temper, then let us keep as far as possible all provocation out of his way; if he be in danger of yielding to excess in the wine-cup, then let us put ourselves as a living breakwater between him and temptation, and by our example and influence lead him up to abstinence; if he be easily led into the society of the frivolous and the Godless, then let us make for him a charmed circle of cheerful, happy Christian friends, beyond which he shall have no desire to pass; if he be in danger of falling into covetousness, and placing money above all other things, then let us dig for him channels into which we may allure the flow of his benevolence, and by which we may teach him how much "more blessed it is to give than to receive;" if he be rash or impetuous in his temperament, then let us be to him as the brakeman is to the railway train, and so keep him from some terrible collision in which his happiness and influence shall be destroyed.

Nor let us forget here that we may mightily help our brethren by our prayers. How seldom we think of this! There are those sitting beside us in the house of God who are daily in danger of falling before some seudctive temptation, which is taking them at their weakest point, and we know it; yet we never breathe a prayer in their behalf, or commend them to the guardianship of God. If this be so, what after all is the worth of our church fellowship?—*Rev. W. M. Taylor, in —Christian Weekly.*

Miscellany.

—Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down, we might ask them "How?" They point to a cannon-ball. Well, but there is no power in that; it is heavy, but not more than half a hundred, or, perhaps, a hundred-weight; if all the men in the army hurled it against the fort they would make no impression. They say, "No. but look at the cannon." Well, but there is no power in that; a child may ride upon it, a bird may perch in its mouth. It is a machine, and nothing more. "But look at the powder." Well, there is no power in that; a child may spill it, a sparrow may pick it. Yet this powerless powder and powerless ball are put in the powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon-ball is a thunderbolt, which smites as if it had been sent from heaven. So it is with our Christian machinery of this day; we have all the instruments necessary for pulling down strongholds, and oh! for the baptism of fire!—*Arthur, in the Advance.*

Spectator:—"Light travels through space in waves, not as a direct emanation. Now let us compare a star's action in emitting such waves with some known kind of wave action, and we shall at once recognise the effects of very rapid motion on the star's part. Conceive a fixed paddle-wheel turning at a uniform rate in water, and that every blade as it reaches the water raises one wave, that wave being transmitted in a given direction. Then there would be a succession of waves separated from each other by a constant distance. But suppose the paddle-wheel itself to be carried in the given direction. It is clear that after one blade has raised its wave, the next blade, descending in the same time as before, will reach the water closer to the preceding wave than if the paddle-wheel had been at rest; for the moving wheel will have carried the blade closer, so that now a succession of waves will result as before, but they will have their crests closer together. And obviously, if the wheel were carried in the contrary direction, the wave-crests would be further apart than if the wheel had been at rest.

"Thus, reverting to the stars, we infer that if a star is approaching, the light which comes to us from it will have its waves closer together than if the star were at rest, and *vice versâ*. Now the distance between the wave-crests of light signifies a difference of colour, the longer waves producing red and orange light; waves of medium length yellow and green light; and the shorter waves producing blue, indigo, and violet light. So that if a star were shining with pure red light, it might by approaching very rapidly be caused to appear yellow, or even blue or indigo, according to the rate of approach; while if a star were shining with pure indigo light, it might by receding very rapidly be caused to appear green or yellow, or even orange or red.

"But stars do not shine with pure-coloured light, but with a mixture of all the colours of the rainbow; so that the attempt to estimate a star's rate of approach or recession by its colour would fail, even though we knew the star's real colour, and even though stars moved fast enough to produce colour-changes. The spectroscopist has, however, a much more delicate means of dealing with the matter. The rainbow-tinted streak forming a star's spectrum is crossed by known dark lines; and these serve as veritable mile-marks for the spectroscopist. If one of these lines in the spectrum of any star is seen to be shifted towards the red end, the observer knows that the star is receding, and that swiftly; if the shift is towards the violet end, he knows that the star is swiftly approaching.

"Now Dr. Huggins had been able nearly four years ago to apply this method to the case of the bright star Sirius, though his instrumental means were not then sufficient to render him quite certain as to the result. Still he was able to announce with some degree of confidence that Sirius is receding at a rate exceeding 20 miles per second. In order that he might extend the method to other stars, the Royal Society placed at his disposal a fine telescope, 15 inches in aperture, and specially adapted to gather as much light as possible with that aperture. Suitable spectroscopic appliances were also provided for the delicate work Dr. Huggins was to undertake. It was but last winter that the instrument was ready for work; but already Dr. Huggins has obtained the most wonderful news from the stars with its aid. He finds that many of the stars are travelling far more swiftly than had been supposed. Arcturus, for example, is travelling towards us at the rate of some 50 miles per second, and as his thwart-motion is fully as great (for this star's distance has been estimated), the actual velocity with which he is speeding through space cannot be less than 70 miles per second. Other stars are moving with corresponding velocities.

"But amidst the motions thus detected, Dr. Huggins has traced the signs of law. First he can trace a tendency among the stars in one part of the heavens to approach the earth, while the stars in the opposite part of the heavens are receding from us; and the stars which are approaching lie on that side of the heavens towards which Herschel long since taught us that the sun is travelling."

TELEGRAPHIC NEWS.

Melbourne, November 7th: The Exhibition has been opened; there is a successful display of products.—Parliament in New South Wales has been opened; several important measures are promised.

New York, 7th: Mr. Secretary Fish will resign on the 4th of March.—*Obituary:* General Meade, United States Army.

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London, 8th: H. H. the Maharajah Holkar has sent Rupees 25,000 to the East India Association, accompanied by a letter eulogizing the labours of the Association on behalf of India.—Sir James Duke Coleridge, addressing the Liverpool Institute on education, said, with regard to the religion question, that moderation and sacrifices were necessary. He afterwards delivered a speech on the laudatory measures of the Government, and declared that the Home Rule idea was absurd and impracticable.—All gold arrivals are being taken to Berlin.

Berlin, 8th: The Prussian Government are preparing a new project for the reorganization of districts, and are taking measures to ensure its passing.—The provinces of Marne and Haute Marne have been evacuated.

London, 9th: The *Gazette* publishes the text of the Anglo-French Commercial Treaty. Important duties come into operation on the 1st December.

Indian Cotton is taxed	7½ francs	Per 100 Kilogrammes.
Jute ..... ,, ,,	1 ,,	
Wool (greasy) ,, ,,	3fcs. 7c.	
,, (washed) ,, ,,	6 ,, 14c.	
Bar Copper ... ,, ,,	7½ francs	
Tin ..... ,, ,,	15 ,,	
Silk (Cocoons) ,, ,,	25 ,,	Per Kilogramme.
,, (Raw) ... ,, ,,	1¼ ,,	
,, (Thrown) ,, ,,	2½ ,,	

A Commission meets in Paris for the discussion of certain unsettled questions respecting duties, and afterwards to make inquiries into the fishery laws and literary conventions.—The Majors of the Indian Ordnance Corps have been granted permission to subscribe to the Military Funds as Majors or Captains optionally.—H. R. H. the Prince of Wales has returned to Sandringham after a week's visit to his Highness Dhuleep Singh at Elvedon.—It is believed that Holland contemplates a gold currency.

10th: The exports from Great Britain during October amount to £22,657,736 sterling.—Senor Lerdo Tejada has been elected President of the Republic of Mexico. The country is completely pacified.—England and Portugal have chosen M. Thiers to arbitrate the differences which have arisen with reference to their Indian colonies.—At the Lord Mayor's Banquet at Guildhall yesterday, Lord Granville did not touch upon home affairs, but said that the Geneva verdict affected the purse, but not the honour, of the country, and he advised England to pay without grumbling. He stated that he was ready to give full explanations on the reopening of Parliament. He strongly attacked the slave-trade, and said he was resolved to maintain firmly the honour and interest of England, and concluded by saying that he was desirous to promote peace everywhere.

11th: A terrible fire has occurred at Boston, Massachusetts. The fire began on Saturday, and still continues. The commercial portion of the town has been destroyed.—The loss is estimated at one hundred million dollars. It is believed that the fire is under control.—Later advices from Boston state that the conflagration ceased yesterday, burning 20 hours. It broke out again, however, at midnight, and, though raging violently, it is believed that it will be kept under control. Seventy acres of business buildings have been destroyed, but the loss is not expected to exceed 100 million dollars.—Sir James Hannen will succeed Lord Penzance.—The City flour-mills at Blackfriars, containing 200,000 quarters of grain, have been burnt.

12th: The *Queen Victoria*, grounded at the entrance of Jeddah harbour on the 2nd inst. She remained in the same position till the 5th, when she was lightened of a part of her cargo. Her hull is apparently undamaged.—The fire at Boston has been arrested by blowing up the surrounding buildings. The English Insurance Companies have lost heavily by the fire. Mr. Secretary Boutwell will give aid by selling gold largely. Latest returns estimate the loss at eighty millions of dollars. The district destroyed consists principally of new granite buildings, comprising 930 business premises besides 60 dwellings.—In the inaugural address to the Geographical Society, Sir H. Rawlinson, reviewing the circumstances connected with Mr. Stanley's finding of Dr. Livingstone, declared that the latter's discoveries were very considerable, and that Mr. Stanley had well earned the Society's medal. Sir H. Rawlinson then announced that the friends of Doctor Livingstone had originated a relief expedition from the western coast of Africa up to the Congo River.—The *St. Petersburg Gazette* has published the Commercial Treaties with Bokhara, Khokand, and Kashgar, and it announces that the present attitude of Russia towards Khiva is untenable, because the security of Orenburg is dependent on the relations with Khiva.—Mr. Fitzjames Stephen, in his address to the Social Science Association, exhaustively stated his Indian experience as demonstrating the feasibility of the codification of the law in India.—The *Times* publishes a long letter to-day from Mr. Lee Smith, advocating his views on the expediency of the break of gauge for Indian railways.—There was a semi-panic on the Stock Exchange yesterday.

Berlin, 12th: The Prussian Chambers have been reopened.—The message from the Throne announces the re-introduction, in a modified shape, of a Bill for re-organizing the administration of the Counties by curtailing feudal privileges, the rejection of which by the Upper House caused the abrupt closing of the last Session.—The Government, the speech adds, are firmly resolved to carry the measure by all constitutional means.

Amsterdam, 13th: A Commission is now sitting for the purpose of examining the question of a gold currency in Holland.

Alexandria, 13th: H. M.'s troopship *Crocodile* has passed through the Suez Canal, outward bound.—In the message dated London 10th November, for England and Portugal, &c., &c., &c., to their *Indian* colonies, please read *African* colonies.—The following vessels have passed through the Suez Canal: Outward bound, *Neera, Arethusa,* and *Rinaldo.*

London, 13th: The steamer *Queen Victoria,* bound for Calcutta, left Jeddah 10th November.—The Foreign Governments have expressed their good wishes and sympathy for Sir Bartle Frere's Expedition, but have declined to give any active support.—There has been an immense destruction of wool by the fire at Boston.

Paris, 13th: The National Assembly was opened to-day. M. Thiers in his message gratefully dilates upon the progress which has been made for the reparation of the deficit of 132 millions—for the equilibrium of 1873, and for the surplus for 1874. He forcibly appeals for the maintenance of order and for the definitive establishment of a Conservative Republic. France he says, needs repose, and an orderly Republic, which could inspire confidence, would be surrounded with friends. The decisive moment, he adds, for a constitutional organisation had arrived, and he hoped that the work would be complete and durable. The initiative he leaves to the Assembly.

14th: The National Assembly, by a small majority, have decided to elect a committee for the purpose of making a reply to M. Thiers. An early dissolution of the Assembly is expected.

London, 14th: The London School Board have adopted the principle of establishing special schools for ragged children.—Admiral Sir Alexander Milne succeeds Sir Sydney Dacres as First Naval Lord of the Admiralty.—Mr. Archibald, of the Home Circuit, has been appointed to a Judgeship, vice Sir James Hannen.

Berlin, 14th: Herr Stolberg, a supporter of Government, has been elected President of the Kerrenhaus.

PASSENGERS ARRIVED.

Per *Africa, Nov. 11th:*

From London.—Mr. Woodburn; Mr. Davidson; Mr. Ozanne; Major, Mrs. and Master Sykes; Mrs Bailey and three children; Miss Lloyd; Mr. Clementson; Miss Bushe; Mr. Stokes; Mrs. MacCausland; Master and Miss MacCausland; Capt. Drummond; Mr. Turner; Mr. and Mrs. Coldstream and child; Mrs. G. R. Wheatly; Mrs. Dallas and child; Mr. Rammell; Mrs. Wheatly; Mr. D. F. Addis; Mr. J. Silcock; Mr. Martin; Mrs. and Miss Alexander; Mr. McClorkell; Miss Bailey; Mr. E. C. Lawson; Mr. G. Worsley; Mr. Chamberlain; Mr. Ross; Mr., Mrs., and Master Hemaningway; Mr., Mrs. and Miss Cook; Mr. Floyer; Mr. McLeod.

Per P. & O. Str. *Khedive, Nov. 14th:*

From Southampton.—Mrs. Davis and child; Mrs. Newberry; Mrs. Biggs; Mr. Orr; Mrs. V. Palmer; Mrs. Justice and child; Mrs. Dowker; Mrs. Adey; Mrs. Atrain; Mr. E. F. Langdale; Miss F. W. Ryne; Mrs. Worsley; Miss Edwards; Capt. Doveton; Mrs. Warden and infant; Miss Warden; Col. Taylor and son; Col. A. C. Plowden; Mrs. Merewether and child; Mr. Graves and friend; Mr. C. W. Watch; Mrs. Walter; Capt. Peacock; Miss F. Kirkwood; Mr. S. G. Hamilton; Mr. H. Inglis; Mr. and Mrs. Chapman, and two infants; Mr. J. J. W. Spencer; Madame Serrays and infant; Mr. W. F. Rogers; Mr. and Mrs. H. W. Stevens and child; Mrs. Murley; 2 Misses Hogarth; Capt. Dayrell; Mr. A. P. Lloyd; Mrs. and Miss Blechyndon; Mr. A. Bonner; Mrs. Drawbridge; Mr. H. E. Boyes; Mr. A. Mears; Mr. and Mrs. Michea and child; Mrs. Burrows and infant; Mirza Ghulam Ahmed; Miss Vining; Mrs Wells and infant; Mr. D. Foremn; Mr. R. Macmillan; Mrs. Tighe, 2 children and infant; Capt. Arthur; Mr. M. Long; Mr. R. Martin; Mr. A. Groom; and Mr. C. Brisley.

From Venice.—Col. and Mrs. Fuller; Miss Howell; Col. and Mrs. Coxe; Lieut-Col. and Mrs. Bushe; Mr. Kleinknecht; Capt. C. T. Lane; Mr. and Mrs. Kirby and infant; Mr. Weber; Mr. Welti; Col. and Mrs. Dwyer; Col. Wheeler; Mrs. Zimmer, and 2 children; and Capt. C. T. Jane.

From Ancona.—Mr. D. Macneile and Mr. F. Mathew.

From Brindisi.—Miss Davis; Mr. Banerinan; Mr. G. W. Allan; Mr. Benedict; Mr. Raphael; Mr. G. Chrysantho; Col. and Mrs. Burn and infant; Dr. Palmer; Mr. J. Hechie; Mr T. Greenhill; Lieut.-Col. and Mrs. Campbell; and Mr. E. Voates.

From Suez.—Prince Hussan Ibrahim Khan; Mr. Cooper and 3 servants; Mr. Dorville; Lieut. Conolly; Mr. Lafond; Mr. M. E. Johur; Mr. Mookbul and friend; Major Ducat.

PASSENGERS SAILED.

Per P. & O. Str. *Surat, 11th:*

For Southampton.—Major-General and Mrs Master, and 3 children; Mrs. Spray and infant; Major Geo. C. Rowcroft; Mrs. and Miss Orman, five children, and European female servant; Mr. Wheatley and two infants; Lieut. E. S. Neave; Colonel Cookworthy; Mrs. Read's two children and Miss Wood; Mrs. Black; Mrs. Henry; Mr. J. H. Carter, and two children; Mrs. Blair and infant; Mrs. E. G. Jenkins; Miss A. Bellman; Mr. Begg; Dr. and Mrs. J. W. Strong and infant; Mr. J. Williams; Mr. Moung Showay Kyay; Mr. Stapleton; Mrs. Williams, and four infants; Mr. Christie; Mr. Cox; Mr. L. Bingham; Mr. R. S. Ford; Miss Ford; Mr. Pladell; Lieut. Col. F. R. D. Butt; Capt. and Mr. T. R. D. Bingham and children.

For Brindisi.—Dr. and Mrs. Pringle; Miss Swaine; Mr. Lethbridge; Mr. G. Monnet; Major-General and Mrs. Abbott; Mr. A. Robertson.

For Venice.—Mr. Percy Wigram; Mr. Colonel Hall; Mr. Cohn; Mr. Myers; Mr. F. H. Bowden.

For Suez.—Mr. M. Denso; Mr. C. Pasquali.

Per Str. *Vesta, Nov. 13th:*

For Trieste.—Mrs. Griffith and child; Miss Trimnell; Lieut. H. De la M. Hervey; Lieut. A. F. Morison; Mr. Glass; Mr. D. Silver; and Mr. T. Gray.

For Suez.—Lieut.-Col. J. Thacker.

For Port Said.—Capt. R. W. E. Burrows.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTH.

WHITTON—November 8th, at Nágpur, the wife of the Rev. D. Whitton, F. C. Mission, of a daughter.

MARRIAGES.

MACDONALD—POLLOCK—October 22nd, at 7, Princes Street, West, Glasgow, Scotland, by the Rev. Marcus Dods, A.M., Charles Macdonald, Esq., Merchant, Bombay, to Ella Louise, youngest daughter of the late Rev. John Pollock, A.M., Baldernock.

SLATER—HASWELL—Nov. 7th, at St. Andrew's Church, by the Rev. John Paton, Duncan McLaughlan Slater, A. I. A., to Mary Elliot, second daughter of the late George Haswell, Esq., Newington, Edinburgh.

MATLEY—SMITH—Nov. 9th, at Christ Church, Byculla, by the Rev. G. C. Reynell, Acting Sub-Conductor G. Matley, Commissariat Department, to Elizabeth Till Smith, youngest daughter of Mr. R. Till Smith, Chichester, Sussex.

O'CONNEL—LLOYD—November 11th, at the R. C. Chapel, Fort, Bombay, by the Rev. Father Esseiva, and afterwards by the Rev. W. Maule, at St. Thomas's Cathedral, M. D. O'Connell, Staff Assistant Surgeon, to Annie, eldest daughter of the late Thomas Lloyd, Esq., of Belfast, Ireland.

DEATH.

STOKES—November 7th, at Udapy, Gabriel, the beloved child of Rev. W. Stokes, Basel Mission, aged 2 years, 5 months, and 24 days.

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